Volume XIII Chicago, Ill., December, 1936 Number 9

# The Liberalist

## *CHRISTMAS*

By Charles Dalmon

*While you lie snug and warm*
*Between your soft white sheets,*
*A worthier one than you*
*May have to walk the streets.*

*Under a freezing sky,*
*Or through the sleet and snow,*
*A worthier one than you*
*May wander to and fro.*

*Do you deserve to be*
*Well-housed, well-clothed, well-fed?*
*A worthier one than you*
*May search dustbins for bread.*

*While you lie snug and warm,*
*While you forget the poor,*
*Christ, in His mother's arms,*
*May be outside your door.*

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The Peoples Church

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# THE LIBERALIST

**Preston Bradley** ..... **Editor**
**Grace Thayer Bradley** ..... **Associate Editor**

Volume XIII Chicago, Ill., December, 1936 Number 9

## A Christmas Greeting

At this time of year when tinsel and the red and green Chirstmas decorations begin to glorify the shop windows, every heart beats a little faster with the thrill of the approaching holiday. Everyone who can begins to plan nice little surprises for their loved ones. Everyone is happy to make necessary sacrifices. But why—why do we not reach out more fervently to show good will to men throughout the year? Must we wait for Christmas candles to light the way? Christmas means more than holly and plum pudding—more than presents and gay parties and greeting cards. The Spirit of Christmas means love, humility, simplicity, unselfishness, kindness. If this spirit could dwell with us all the other 364 days and not wait for just the one opportunity in the year to be expressed—how nobly we would grow in better and finer thought and deed! Then would there truly be joy to the world—Peace on Earth—Goodwill to men!

The editors desire to extend to everyone Most Cordial Good Wishes. May the Yuletide bring the blessing of Peace to every heart.

In deep appreciation for your friendship,

Preston and Grace Bradley.

# *"LIVE ALONE AND LIKE IT"*

**Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, November 15th, 1936**

"One has to be a pastor,—a cure' of souls,—in a great metropolitan area such as we have here in the middle west, and over a long period of time have associations with individuals and their experiences, to realize how many lonely lives there are all about us everywhere. Not that aloneness which merely comes from living alone, for there is an aloneness which is to be found in the midst of the crowd, but there are those of us who have the opportunity of coming in close, intimate relationship, in the work of a pastor or a physician, who learn a great deal about how deep-seated is this experience of loneliness.

I have been wanting to speak about it for a long time. I did not want to discuss it in a superficial and emotional way. I wanted to discuss it basically and fundamentally. I wanted to make some suggestions to those who are lonely and who are experiencing difficulty in developing a personal adequacy in their relationships with life. Basically that is the problem. It is not merely being in a position where you are compelled to live alone, it is not merely being the victim of a circumstance or environment, over which you had little to do or over which you had little control and less direction, but an experience which has revealed a certain personal inadequacy. The problem becomes one of how to develop a personal adequacy with life that shall enable you, in whatever environment you are compelled to express the life principle, to do it triumphantly, buoyantly and as victoriously as it is possible to do.

Everyone is Reading Marjorie Hillis' little book—and it is a little book—which she called 'Live Alone and Like It,' it is happily titled. If I were only as fortunate in getting titles for my books as some of these people are, I think more of you might read them. This title 'Live Alone and Like It' certainly has resulted in a response that is unprecedented in the history of American book selling. For weeks, and weeks, and weeks, and weeks, almost since its publication, this little book has been first on every book seller's list in the United States of America. A book which has had such a universal acceptance and a book which so many people are interested in evidences two or three things rather definitely. One is that there must be a lot of people in this country living alone, that there must be a lot of people who do not like it, and therefore when a book is published entitled 'Live Alone and Like It' the individual who is living alone and who does not like it is very apt to read the book. It also tells us, of course, those who are living alone and do not like it may have wondered if this book had a message which might be helpful to them.

When I realize that probably within a mile's radius of this church where I am speaking this morning there are 50,000 men and women living alone I wonder what we are doing to help. We are in the midst in this particular section of our city of a great rooming house area. Sometimes I waken in the night and there flashes upon me this challenge to this church in this community. I wonder about our own inadequacy in meeting this challenge, for inadequate we are! I am wondering what we are doing with this great opportunity, surrounded as we are by young men and young women who have come into Chicago from all over this continent and have come as strangers without contacts, with-

out any social adjustments at all, and suddenly find themselves in this great social compact. Life sometimes smashes up underneath them and they find it impossible to make the adjustments. We are very apt to have the security of a home. We are very apt to stand on the threshold of our little house of security and our little world of safety where uncertainties do not exist to any dominant degree and where we have a certain feeling that we are quite safe and all right, and look out at the homelessness of these thousands. Then when things happen, and they do, and when their lives break up, and they do break up, we are foremost with our criticisms. We are very keen to talk about the badness of people, their sins and vices and we are very ready to criticize these young people when the fact of the matter is that many of these results and most of these situations could have been avoided had institutions like this performed their responsibility and met the challenge of this great area!

In the very block in which I am speaking now, from Sheridan Road to the Outer Drive where this Church is located, on this Avenue alone there are enough people now, while I stand here speaking to you, to more than fill every seat in this auditorium, and they are not in any church, Catholic, Protestant or Jewish. This church and all it stands for has no influence over their lives; we have never touched those lives. There are those who say: 'Well, they don't care for the church, they are not interested in religion, they are not interested in these things.' I maintain that they are. I have never met a lonely homeless individual yet who was not fundamentally interested in religion. Most of these homeless people living alone in our community and city come out of homes that had the background of religion. Most of them had fathers and mothers who taught them the fundamental principles of religious idealism and who certainly, most of them, were set an example by fine fathers and fine mothers. If some of you could read the mail that comes to my study desk—from the Mississippi Valley came a letter from a man who wrote: 'My son has just accepted a position in Chicago, he is rooming in a certain place on Magnolia Avenue, would it be possible for you to see him and talk with him?' Another writes: 'My daughter has just entered Art School in Chicago' and makes the same request. Two-thirds of the homeless youths of this city under the age of 25 here in our midst, two-thirds of them have come from the small towns and villages of the Mississippi Valley and have brought with them the background of religious influences into this city, and because there has been little or no technique ever developed whereby it is possible to make a contact with these young people the forces of destruction and the forces of pleasure, a pleasure which kills, a pleasure which destroys, all have the advantage. Our taverns are open every night, the lights are shining bright or low, and the music is there, and the doors are open! Our poolrooms and billiard alleys are open until the wee small hours of the morning, and no one worries about the lights or how much the coal bills will be. These institutions that make a bid for the interest of the young people of this city are always alert in maintaining an opportunity to interest them! The church closes its doors, holds three services, two on Sunday, one on Wednesday night, a building black, contributing nothing to the social background of the great challenge which is all about us! There is only one thing to do with a situation like that, acknowledge it. I acknowledge it. We wonder why it is that young people are smashing up! The public dance is always open with the best of music, the opportunities for young people living alone

to have access to every solitary influence of intertainment is always present, it is never away. If I were a philanthropist and I had the money I would keep this building, from the first little room under the roof to the basement of it, open, alive, active every night in the week, that we might do something about this great problem of the lonely young people of this city and community who now have thrust at them the moving pictures, the taverns, the poolrooms, with thousands of fathers and mothers writing to me every week, worried about what is happening to their young people who are living in one room in the City of Chicago! We are apt to seek punishment when crime is committed, become excited when a tragic situation exists or happens, but we forget that the responsibility is a solid responsibility and that we too are convicted of murder and crime, that our responsibility is a responsibility that cannot be denied.

I shall never forget, nor can some of you, when that distinguished preacher and great voice that commanded such a paramount influence in this city for so many years in the pulpit of a great church, before the days of the competition of the radio and of the automobile, before many of the complexities and much of our intricate modern life existed, Dr. Frank W. Gunsaulus stood Sunday after Sunday in his great pulpit and preached to those great throngs of men and women and young people. You remember when he recognized a certain defect in the covering of the opportunity of young people who did not care to go on into classics or professional training, but who felt the necessity and desire to do something in a mechanical and technical way. The field was very little covered and the opportunity was insignificant for the type of young person who did not have wealth or social influence. Dr. Frank Gunsaulus stood that day in his pulpit and he said: 'If I had a million dollars I would found an Institute in this city where young men of limited means, and of no means, would have an opportunity to perfect themselves in some of the mechanical arts and in some of the industrial arts. He made a plea for the young men who could not go through a university or college in the classics and were not interested in the professions. At the conclusion of that sermon, to his everlasting credit, Philip D. Armour said to Dr. Gunsaulus: 'You spoke this morning as though you meant what you said' Dr. Gunsaulus said: 'I did,' and Mr. P. D. Armour said to him, 'Very well, sir, here is your million dollars,' and the Armour Institute of Technology was founded in this city, and still flourishes as an institution, and a splendid one.

I envisage it, I have a vision for the young people living alone and who do not like it and who, because of the mere fact that they are lonely is a psychological factor in everything else they do. I am sure that you will agree with me when I say that young people are not going to remain lonely. When a young man or young woman comes back from their office, their stores, standing on their feet all day behind counters, or a large variety of occupations, and come back to their room at night there is something, something deep-seated in the human structure of them all that demands comradeship and companionship. They are not going to be denied that companionship, neither are they going to be denied that comradeship, and out on the street they go. No person will remain friendless. I am not covering the area of the book 'Live Alone and Like It,' I am taking the book as a point of departure—I know that there are adjustments to be made by the individual living alone, I know that the ability to live alone depends upon your capacity to develop a resourcefulness, I know that the individual who is living

alone has every psychological influence against him that are deteriorating to his own personality unless he is careful, I know that the individual living alone will develop psychological tendencies of introspection, and an abnormal introspection is dangerous. I know that there must be an increase of interests and a variety of enthusiasms in this matter of loneliness, unless it is very aptly developed a personality will go down to defeat under the social pressure all about us in modern society. I am quite conversant with all the psychological aspects of the problem of living alone. I know what introspection will do. Under the influence of loneliness one who is naturally an extrovert turns into an introvert, and to be turned into an introvert under the pressure of a lonely environment is to begin a disintegration of personality which is always dangerous.

It is interesting to observe, and the medical scientists here, the psychologists and the psychoanalists and all who are interested in these things from this point of view, will agree with me, that insanity in the midst or among extroverts is almost a rarity. Extroverts do not become insane. You trace the history of individual insanity and you will identify it almost exclusively with the introvert, the individual who is becoming abnormal and off center on the basis of self realization.

One of the first things that I should do if compelled to live alone, would be to make an individual survey of my individual interests and to discover what or whether my interests regarding myself are taking precedence over the interests which are external to self. That means that I would cultivate a wide variety of enthusiasms! That means that one of the first things I would do would be to build a hobby, a hobby, I don't care what it is, you can collect pins. A man wrote to me the other day and said that he was a collector of shoe laces of the great. I don't know why he should write to me and want one of my shoe laces on that basis. He wrote: 'I have made an interesting collection of the shoe laces of the great,' and asked me for a shoe lace. I think if I were living alone, my family had gone, or I was away from home, I think the first thing I would do would be to get enthusiastic about something that would take my attention off of myself. I would begin to cultivate enthusiasms, for the danger of living alone is the greatest psychological danger to which a person who lives alone can be exposed. Do you know what it is? I want to give you, psychologically, the greatest danger to which we are exposed and the greatest danger to which the individual is exposed who lives alone. Would you like to hear it?

It is this: **The Development of Self Pity! The Development of Self Pity!** If you are suspicious that you have reached the point where, in living alone, you are succumbing to the tragedy of pitying yourself and becoming self-centered and self-pitying, you are in danger. The first thing you must do, in the vernacular of the street, is to 'snap out of it.' You say to me: 'O, well, Dr. Bradley, it is all right for you to stand in your pulpit and talk, but if you had lost your father and mother, everything that you hold dear in this world, if you had lost your job, or done this or that, and had to come home to some little room somewhere on the third floor back with one little window overlooking an alley, or if you had to have your rest constantly disturbed by the noise of a city's passion, it is all right for you to talk, but if you were lonely and lived in a lonely room, you would know what it meant.'

Now, look here, do you know what that attitude is? I'll shake you out of that in a fraction of a second! Do you know what that attitude is? It is the surest evidence that you are a victim of self-pity! That is a proof of everything I have tried to say.

You see, you are on the defensive! Why, in these 25 years of my ministry I have seen people rise above circumstances, I have seen them develop a sense of mastery, I have seen them develop the kingship of self control! I have seen them lose everything, everything and enter into the tragedy of living alone, and I have seen them develop their enthusiasms! It does not require money, quite the contrary! Some of the loneliest people I know have the most money! Some of the loneliest people I know have the biggest houses! Some of the loneliest people I know have the most servants! Some of the loneliest people I know have the most company! Some of the loneliest people I know do the most entertaining! That is not what I am talking about, I am talking about the ability of the individual who is limited by position and finances but is under the compulsion of living alone, either from an economic point of view or a disillusionment of humanity, or a broken friendship, or the tragedy of a home broken up, or some of a number of experiences that can happen to an individual life, I am speaking of that individual in these particulars.

I want to be paradoxical in this matter of self-pity. I can tell the people who pity themselves in five minutes. They have a long drawn expression on their faces and they have a metallic sound to their voices and a far-away look in their eyes. Of course, those people are on dangerous ground. That's a serious position to be in, it is most serious, more serious than you can possibly imagine, self pity, being sorry for yourself.

Now, my friends, the trouble is not in being sorry, being sorry is a beautiful sentiment, but we should be sorry for someone else and not ourselves. If you are going to be sorry, and life must express itself in terms of sorrow, be sorry over anothers misfortune and not your own, sympathetic understanding is fine. This great congregation is evidence that there are a lot of lonely people. If I had announced my subject 'The Whither of the Which Not' nothing would have encouraged you to come. I know there are lonely hearts here. I know some of you. I also know that what I am about to say it a little brutal, and in my brutality I am going to shake you out of it. You are going out of here feeling better and with your faces crowned with smiles.

The first thing in this matter of self-pity which can be corrected is to look about us and spend our pity on people worse off than ourselves. I knew a person dangerously close to a mental crack-up compelled to live alone and who could not make adjustments. When I enabled that person to become interested in another individual worse off than herself, I cured the first one. If you were to see that individual today and were to pity her, the first thing she would do would be to turn around and say: 'Don't you dare pity me! I don't want anyone to pity me, and I don't propose to have anyone pity me! I am having the time of my life. I live alone and I like it.' Of course she does, she has found a variety of interests and enthusiasms, a church. There is many an individual listening to these words of mine through their loud speakers in some small hall bedroom in the most humble circumstances, in some little room somewhere, and those people stayed home listening on the radio. Some of them just got up. I can see them sprawled around in all manner of attitudes, draped in all kinds of dressing gowns and bathrobes, I can see them confused and bewildered, and they say to themselves: 'Who is that man? What kind of a fellow is that?' I can see them and envisage them in all sorts of conditions and ways, while this morning, if they had arisen at a reasonable hour, taken a good bath or shower, walked for a half hour before

breakfast, had a decent little breakfast, cleaned up body and soul, got out the best suit that they had, whether it is good or bad have it the best, and had gone into some church this morning and caught the contagious voice of humanity that is clean and fine, why, they wouldn't know themselves by four o'clock this afternoon, but they are home, hanging over a radio, all in. You go to them and they are pitying themselves 'I live alone and nobody loves me.'

I recognize that in the background of all these lives are great tragedies. My levity is not the levity that does not understand, I am not underestimating its seriousness, what I am trying to do is to help you. If I were living alone, and I do this and it is a paradox, I would see that everything in that room, and everything which I did and was compelled to do in the loneliness of living alone, every bit of it would be of a superlative character. It is a tragic thing that because no one except you sees your room that the color scheme might be distorted and it does not matter, and it is a tragic thing that the housekeeper and yourself are the only ones to see the curtains hanging there, it does not matter what the cover on your bed is like or what the surroundings are that greet you when you come home after a day at the store, the factory, or wherever you work, it is a tragic thing that it is not beautiful. It is a tragic thing that you can treat yourself, because no one else sees, as though you were not important to yourself. Why, your morale is the important thing! That's why our British friends who dress for dinner in an African jungle maintain a morale that startles the world! If I were living alone and I came home and had to prepare my own little meal, and I assure you I could, it would not be much but I could, but I assure you that if I only had some little place which was home to me and only a little room somewhere, I am sure that that room would be my castle, I am sure it would be my dream world, I am sure I would demand of myself that that room be the very best environment that I could possibly create. I should demand cleanliness and beauty, I should demand excellency from it. My little room would become my castle and I would people it with my dreams and hopes. I would treat myself to the best of myself, I would never permit myself to come to that self demoralization that because no one sees it does not matter. I would love my books and cultivate an interest in good books, the cultivation of good books is a saving principle. There is a lot of good music in this town and lots of it can be heard freely. There is a lot of art and most of it can be seen freely. There are lots of historical exhibits—I could spend a lifetime in the Field Museum interesting myself in the progress of the race. Why, I know a woman living alone in this city who is poor and who is having a terrific struggle. At one time in her life she had been able to hear the best of music, opera and symphonies. She came to me and said to me: 'I am a cheat, yes, I am a cheat.' She was all smiles. She had never asked for pity, she is living a vibrant, beautiful and buoyant life, but she said: 'I cheated. You know these marvellous new phonographs that have come out now and the new records, well. I went to four Music stores on Wabash Avenue and I heard the loveliest concerts from half past two until four o'clock and never bought a thing, and I had a lovely afternoon of the best possible music.' What's the matter with that? As a matter of fact she lives in one room, alone, a meager room, and she pays a rent that would startle you, but she had an afternoon of good music. Do you think she will go to Elgin? Not at all. I knew a man from a family, there was none better, who had had a fine position and had done well with his life, never

had had a responsibility or a care in all of his life, and tragedy came, position lost, money lost and he was forced to live alone and he had no resources, no resources of literature, no resources of music, no resources but self-pity, and he died in Dunning! Died a tragedy, because he never had learned the art of living alone triumphantly and buoyantly!"

## MEN'S CLUB

The Men's Club held their regular meeting on Monday evening November 23rd in Channing Hall. The Hon. Harry Ditchburne gave a brilliant address on the crime situation in Chicago. Channing Hall was filled. After the address questions were asked by the audience which revealed the great interest aroused by the address. Mr. Ditchburne is a former assistant states attorney and his address was authoritative and informative. Refreshments were served after the meeting and a social hour was thoroughly enjoyed by the men. Several new members were received.

The next meeting will be held on Monday evening, December 28th, with Mr. Ralph McAllister, the executive secretary of the Chicago Adult Education Council, as the speaker. His subject will be, "Adult Education and Democracy." All men in the church and radio audience are invited, Club membership is offered to all men whether members of the church or not. The membership committee plan to have 500 members by the beginning of the year. There are only a few more members to be secured before attaining the objective. The Men's Club took an active part in the church bazaar.

—W. E.

## PASTOR'S CALENDAR

Preston Bradley kept the following engagements during the month of November:

1—Two Sermons, Peoples Church
2—Usher's Meeting
2—Address, Delano PTA.
3—Address, Unity Church Forum
4—Book Lecture, Peoples Church
5—Address, Lion's Club Forum, Oak Park
6—Address, Swedish Club
7—Address, Veteran's Association
8—Two Sermons, Peoples Church
9—Meeting, Liberal Minister's Association
9—Meeting, Trustees, Peoples Church
10—Address, Howard PTA.
11—Book Lecture, Peoples Church
13—Address, Arche Club
13—Address, Consistory Cathedral, Bloomington, Ill.
15—Two Sermons, Peoples Church
16—Address, Woman's Club, Peoples Church
16—Address, Centenary, St. Pauls Church
17—Commencement Address, Rockford School of Nurses
18—Book Lecture, Peoples Church
19—Address, National Con. Memorial Craftsmen
19—Address, Friends of Literature
20—Address, Schubert PTA.
21—Address, Adult Education Council
22—Two Sermons, Peoples Church
22—Harriet Monroe Memorial Service, Fortnightly Club
23—Address, Morgan Park Woman's Club
23—Meeting, Lakeview Hospital
24—Two Address, Lakeview High School
25—Book Lecture, Peoples Church
26—Sermon, People's Church
27—Address, Public Library Forum, Toman Branch
29—Two Sermons, Peoples Church
30J—Address, Unitarian Conference, Unity Church
30—Address, Hyde Park Travel Club

## WEDDINGS

4—James Morton and Esther Oberg
14—Charles R. Thomas and Ruth E. Long
18—George P. Harper and Jean M. Hanlon
18—Gordon E. Gilhausen and Juna K. Baldwin
25—Chester Blythe and Louise Matthews
25—Wenner Dietrich and Bertha Clement
25—David Eisler and Dorothy Jane Lewis
26—Robert L. Fels and Pauline Hofmeister
27—Lester K. Tornquist and Christina Vander Meulen
29—Anthony P. Mazzitelli and Minnie Johnson
29—Russell Weinrich and Aroene A. Bloom

## FUNERALS

4—Mrs. Louise Vogt, Interment, Graceland
9—Mr. Carl Santy, Interment, Rosehill
10—Mrs. Margaret Willey, Interment, Graceland
16—Mrs. Elizabeth Findlay, Interment, New Albany, Ind.
19—Victor E. Sorenson, Interment, Mt. Emblem
24—Mrs. Frank Gairing, Interment, Rosehill
25—Mrs. Phillips Lanxon, Interment, Forest Home
27—Mrs. Fred W. Brenckle, Interment, Rosehill
30—Mrs. Judge Lionel Thorsness
30—Mr. Frank A. Mitchell.

## DR. BRADLEY'S BOOKS

Dr. Bradley is the author of three books all of which have attained the rank of best sellers. There could be no more appropriate Christmas gift than these books. They are entitled, "Courage for Today," now in its 7th printing, "Mastering Fear," now in a 4th printing, and the new book which has just been published, "The Power from Right Thinking" which is already in a second printing. The books sell for $1.50 and may be had from any book store in the United States or from the publishers direct—Bobbs Merrill Co., Indianapolis or New York. Autograph copies are available in the Chicago Book stores. The book departments of all department stores also carry the books. In these three books will be found the gist of our pastor's thinking and experiences which have helped so many people during the nearly 25 years he has been in our pulpit. They are attractively printed and make a lasting reminder of his eloquence, philosophy and inspiration. M. H. H.

## CHRISTMAS IN THE PEOPLES CHURCH

Every organization in the church is planning a special Christmas activity and celebration. On Sunday morning, December 20th, Dr. Bradley will speak on "Where Are the Wise Men of Today?" In the evening of the same day we will hold the Annual traditional Candlelight Service—with all organizations taking part. The Annual Christmas Play by the Uptown Players of the Church will be presented. The children of the church school will lead the processional and there will be special music by the choir. This entire service will be repeated Monday evening, December 21st at 8:00 p. m.

On Tuesday evening, December 22nd at 7:30 p. m. in Channing Hall will be held the Annual Christmas Party for the children of the church school. The children's Christmas play will be presented during the evening.

On Christmas Day there will be the regular Christmas morning church services at 11:00 o'clock.

This service will be a one hour service and is one of the most beautiful services of the church year. Dr. Bradley will preach at this service on "The World's Greatest Need."

Members and friends of the

church and all radio listeners are heartily invited to share the joy of the Christmas season with us. All services are planned with the view of making this festival season a merry and happy one.

— G. T. B.

## BOOK LECTURES

The annual series of Book Lectures opened for the fifth season on the first Wednesday on November with a record breaking attendance. Over 2000 people attended and many were turned away. Channing Hall was packed with people listening on the loud speakers. Dr. Bradley took two Wednesday evenings in reviewing "Gone With the Wind." The other two Wednesdays in the month he reviewed "Eyeless in Gaza" by Alduons Huxley. The lectures are given every Wednesday evening from November through April.

People are attending from all over the city and many students in the colleges and university are present. The lectures begin at 8:00 sharp and close promptly at 9:00 o'clock. There is no admission fee and all those interested in books are heartily invited.

For the month of December the following interesting books will be discussed:

2—"Power From Right Thinking" by Preston Bradley
9—"Night outlasts the Whippoorwill" by Sterling North
16—"The Fighting Angel" by Pearl S. Buck
23—"A Prayer For My Son" by Hugh Walpole
30—"Yang and Yin" by Alice Tisdale Hobart

The January list will be published in the next issue of the Liberalist.

—G. T. B.

## DO YOU WANT TO BE SURE OF A SEAT?

During the church year many friends and members take advantage of the opportunity to have a seat reserved until the beginning of the Choir Processional by selecting a seat from the plat in the church office or writing for a reservation to the secretary, Mrs. Harrison, at the church, 941 Lawrence Avenue. For ten dollars, payable when and as you are able during the church year, such seat will be reserved. Spread out over the period of the church year ten dollars is easily paid by everyone. Just call or write for your reservation and you will always be assured of a seat at the morning services. Reservations are now being made. Remember you pay the ten dollars at your convenience.

## JUST BETWEEN FRIENDS

You are a contributor to the Church. Do you personally feel that you are getting your money's worth?

If so, then how do you arrive at the sum total of your pledge? Do you figure it out on a percentage basis of your entire income, or put down what you think will satisfy the needs? If your system is the latter, it is quite fair then to say that you do not go without anything you badly want, in order to give to the church.

Of course, you cannot join any club or fraternal order on that basis. Why does not the church fix its charge to you? Because the church is for all sorts and conditions of people, while clubs and lodges are a selected membership. And that places an obligation on everyone able to give. Scriptures state it thus—"Unto whom much is given, from them shall much be required."

So, counting in your amusements, your clubs, your vacations and expenditures for luxuries it is not stretching the point to say that what you give to the church is but a drop in the bucket of your expenditures on yourself. If the church needs an extra financial life, you could probably meet your share of it without embarrassment or sacrifice.

What do you think of people ble to give to the church but who ever give, yet who demand the ervices of the church in time of rouble or for the education of heir children? Isn't it likely hey have never thought the mat- er through, and do not see them- elves as accepting charity, the harity of their church-support- ng neighbors?

Well, we know a church, demo- ratic in spirit, wide-reaching in ts activities, blessed by hundreds f loyal families, teeming with hildren and youth.

And now, the call is going out o place that church on a sounder inancial base than ever, to meet ts obligations in full and provide backlog against the time of ne- essary repairs and improve- nents.

If you know this church, and it neans anything to you, the call pon your loyal co-operation will ot be in vain. You'll thank its management for having told you f the need, and you will be hap- y to help make their plans a uccess.

## OUR CHURCH PAPER

The little magazine which you are now reading is the church paper of the Peoples Church of Chicago, 941 Lawrence Avenue. It is published every month during the entire year. For one dollar it is mailed anywhere on earth. Every friend, member and radio listener of the church is invited to become a subscriber. Each number contains a sermon delivered by Dr. Bradley from the pulpit of the church. Other articles are included which make the investment well worth the small amount of the subscription price. 12 sermons are mailed to you at a cost of less than ten cents each.

We are anxious to increase our subscription list for every subscription directly benefits the church. All subscriptions above the cost of mailing go directly in to the treasury of the church and help with the expenses. No one connected with the magazine receives any remuneration whatsoever. The firms which advertize with us make the magazine possible. When opportunity affords kindly mention the fact to our advertisers that you saw their ad in our church paper. It will help. Kindly send one dollar to May H. Harrison, The Peoples Church, Chicago and let us put your name on our subscription list. It will be a wise investment.

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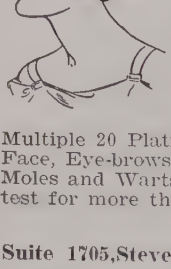

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